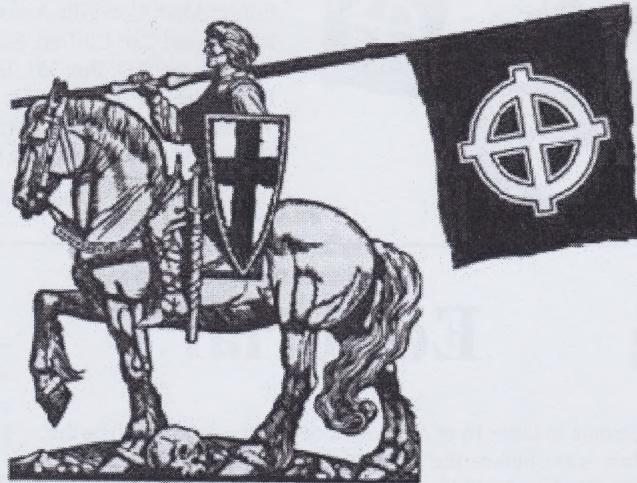


Heritage and Destiny



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The Radical Voice of White Nationalism

Summer 2004

American Renaissance 2004

The *American Renaissance* conference, held in northern Virginia near Washington, DC, in February this year, was a unique event in the racial nationalist calendar. Jared Taylor, author of the well-known book *Paved With Good Intentions*, and his team (www.amren.com) have managed what many in the racial nationalist movement thought an impossible combination of achievements.

Their event is a broad church, bringing together members of rival organisations and disparate creeds - Roman Catholics, Odinists, Christian Identity supporters, Jews and National Alliance members. Those of us whose parties and factions have too often resembled the Judaean Peoples Front in *Monty Python's Life of Brian* can only look on with admiration and shame.

The backgrounds of AR delegates are as varied as their ideologies. Full-time movement activists mingle with journalists and academics from a wide range of disciplines, as well as ordinary - or should I say extraordinary - citizens united by concern for the future of the white world.

All this is achieved without 'selling out', without the deranged naziphobia commonly encountered in many of those pro-white movements that embrace 'modernization' to broaden their appeal. At a time when Nick Griffin's BNP can barely get through a month without expelling or proscribing some individual, group or publication, it is refreshing to discover that such paranoia is entirely foreign to Jared Taylor and *American Renaissance*.

True to form, the establishment media either ignores AR or runs sensational stories about the 'scandal' of mainstream journalists and academics being in the same room as 'dangerous extremists'. Welcoming delegates at a reception before the conference, Mr Taylor expressed his contempt for the presumed spy in the camp. A television documentary crew were present throughout the weekend, and quite possibly they will attempt the usual hatchet job. Despite such

efforts to shoot the messenger, it is apparent that AR's 'racial heresies' are reaching an ever wider audience.

Two days before AR, Mark Weber (www.ihr.org) addressed an Institute for Historical Review dinner in Arlington, Virginia. He spoke of the need for the IHR and like-minded activists to take on a broader struggle, stepping back from the earlier focus on the precise details of holocaust revisionism. Recent controversial statements by the British Labour MP Tam Dalyell and the Malaysian prime minister Mahathir Mohammed have shown, Mr Weber argued, that it is possible to raise the dreaded Jewish Question which was once suppressed by the shadow of Auschwitz.

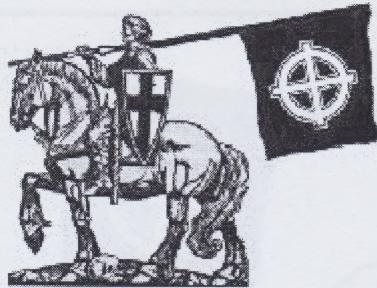
Delivering the first of the AR lectures, however, syndicated columnist Dr. Sam Francis (www.samfrancis.net) noted that the majority of white people still "don't want to believe in race". This is not in his view a conscious feeling of guilt - over the holocaust, imperialism, the treatment of 'Native Americans' or any of the other liberal obsessions. It is rather a combination of fear and diffidence leading to a failure to face the issue. A typical example Dr. Francis gave was a recent PBS television series which defined the very concept of race as a social construct - rather like the BBC programme presented by the transvestite comedian Eddie Izzard and dissected by Steve Johnson in issue 13 of *Heritage and Destiny*.

Cowed by black accusations and demands for reparations for legendary historical injustices, white political candidates are, exclusively, forbidden to appeal to the racial solidarity of their fellow whites, with even supposed conservatives unfailingly responding to the left's Pavlovian training.

Almost all white politicians ignore the concept of race - unlike African Americans who blatantly direct their campaigns towards their brothers. British readers are well aware of this phenomenon in Asian



Jared Taylor, *American Renaissance* editor and conference organiser



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Editorial

Welcome to Issue 16 of *Heritage and Destiny*, which will be the last issue before the European and British (local council) elections, to be held on June 10th. We will give you all the main results and have a very full and detailed report on these elections in our next issue. However the H&D team would like to wish all racial-nationalist candidates, not just in Britain, but all over Europe, the very best and we pray that this year we will see the breakthrough that we have only dreamt about for so long now.

At the time of writing, it has still not been established who was responsible for the Madrid bombing, where almost 200 people died and over 1500 were left injured. However after first accusing Eta the Basque separatist organization, even the stupid Spanish government must know that it was Al Qaeda or some similar Islamic group linked to Osama bin Laden.

You may recall Osama? He's the Arab guy we thought we were going to war with in September 2001, before Tony Blair was told by George Bush that he had decided that we should settle for Saddam Hussein instead, on the grounds that he was a pretty bad Arab guy too!

Some older H&D readers may remember a movie called *Khartoum*, released in the year an all-white England football team won the world cup, 1966. Well that was 38 years ago and how things have changed - or not? Anyway those older readers may remember that the movie stars Charlton Heston as General Charles George Gordon, who was sent by Queen Victoria to suppress a Muslim uprising in the Sudan in 1885. 'Uprising' by the way is a word we used to use for unruly 'natives' who refused to obey the British Empire. Nowadays the politically correct word is 'insurgency'. That's when the same 'natives', now called 'terrorists' refuse our 'democracy'!

Anyway leading the uprising was another pretty bad Arab guy who claims to be the Mahdi (the Expected One) foretold in Muslim lore. He's played with chilling, exotic charisma by Laurence Olivier. To say the least, the Mahdi knows how to bring a Muslim crowd to its feet. He reads his *Koran* and he has evidently graduated at the top of his Dale Carnegie public-speaking class!

He is not a man to be trifled with however and late in the movie, he shows General Gordon a couple of severed British heads by way of friendly warning. Now you or I might have taken the hint and gone back to Blighty, but no hero played by Charlton Heston could do that. So it is that Gordon ends up dead with his own head severed from his body and stuck on the end of an Arab spear.

So to the moral of this story? I think it was supposed to be that General Gordon was a brave man who deserves to be honored. This was probably true, but as well as brave he was foolish too. My own view on it is that we 'the Brits or the Yanks' should think twice about going where we are not wanted. However in 1966 we were still cheering not just a great national football team, but movies about white men who went where they weren't wanted, quelling uprisings. Today, only Tony Blair and his gang cheer them (this side of the pond anyway).

What Laurence Olivier somehow managed to convey, in only a few minutes of screen time, was just this: A world I didn't know existed. A world as different from ours as the Amazon jungle, and as dangerous to a careless intruder. And the less said about Heston's performance, the better. He was about as British as Jean-Marie Le Pen.

I remember sitting in my office on 13th and M in downtown DC when the World Trade Center and Pentagon crashed on 9/11. I felt dimly that the Mahdi was trying to tell us something. We'd been poking our stick into his world long enough.

But we are still there and more than a century after Gordon's death, on April 3rd, 2003, the *New York Times* reports, Sergeant Jeremy Feldbusch of Pennsylvania, with his platoon, was guarding the Haditha Dam, near Baghdad, "when a shell burst 100 feet away and a piece of red hot shrapnel hit him in the face...

"The inch long piece of steel, part of the artillery shells casing, sliced through his right eye, tumbled through his sinuses and lodged in the left side of his brain, severely damaging the optic nerve of his left eye and spraying bone splinters throughout his brain."

Sergeant Feldbusch woke from his coma five weeks later, totally blind, "with a lump of fat from his stomach in place of his missing eye, so the hole would not cave in." His sense of taste and smell are weaker now too, though

he is acutely sensitive to pain, and when the wind blows it hurts his skin.

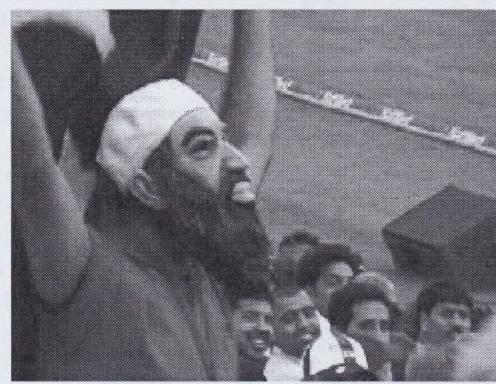
He is one of the 'lucky' ones though, as hundreds of his fellow GIs are dead as are 60 British Tommies. It could have been worse for Sergeant Feldbusch. Although he has seizures now, he also has a Purple Heart and a Bronze Star. He was recently invited to speak to a sixth-grade class. "His mother told him the children would like to see his uniform. Instead he wore sweat pants." The kids asked about various things, the Iraqi weather and so forth. One boy asked him if he'd made any new Iraqi friends? "I didn't make any Iraqi friends," he replied.

We are still poking our stick into the Mahdi's Islamic world and whether the new Mahdi is Osama bin Laden or not, it does not really matter now. As one of the Islamic fanatics who inspired the latest Al Qaeda attacks said; "We are not trying to negotiate with you. We are trying to destroy you". 'You' meaning us - the West, be they Brits, Yanks or Spaniards.

Europe as a whole has to reassess its foreign policy, in particular to counter the view amongst most of the world that we are nothing less than a lapdog to the American Zionist lobby. However this will still not be enough to appease the Mahdi as millions of his disciples now live amongst us here in our homelands.

To quote Aragorn's exhortation to the army of Men before the final battle with the armies of Sauron in *The Lord of the Rings*. "A day may come when the courage of men fails, when we forsake our friends and forget all bonds of fellowship, but it is not this day! Stand, men of the West - today is the day we fight!" Need I say more.

As always please keep sending in your letters, press cuttings, photos, artwork and most importantly your quality articles and reviews (book, movie and CD reviews are most welcome). Of course we also still need your regular donations - however large or small, every Dollar, Pound or even Euro counts. Please try and send in whatever you can afford.



'British' cricket fans at a recent test match between Pakistan and England show whose side they're on

areas, where 'community leaders' blatantly deal in ethnic bloc votes.

Only one ethnic bloc fails to recognise its racial group interest - whites. As we have seen in Europe, even supposed white racial nationalists can become obsessed with kowtowing to minorities and observing liberal shibboleths.

Dr. Francis himself has been a notable exception - courageously speaking the unspeakable at considerable personal cost, when he was dismissed from his column at the *Washington Times* for his attendance at the first AR conference in 1994.

Our first priority, Dr. Francis concluded, should be the building of white racial consciousness: all other political issues are secondary. H&D heartily recommends this course to the BNP and similar movements.

The Canadian lawyer and activist Paul Fromm (www.paulfromm.com), familiar to many H&D readers for his work in defence of Ernst Zundel and campaigns to highlight the dangers of immigration, made the shocking prediction that ethnic displacement would result in Canada ceasing to be a white country by 2050.

Canadian racial heretics face ongoing persecution, with one recent 'hate law' convict sentenced to eighteen months imprisonment, while two Vietnamese immigrant gangsters will serve less than eleven months for conspiracy to murder.

Mainstream Canadian politicians such as Mackenzie King once steadfastly opposed fundamental changes to Canada's ethnic makeup, openly declaring that "Canada is a white man's country". Mr Fromm identified the pivotal date as 1965, when immigration policy changed in the U.S. and Canada. In the same year Canada abandoned its original flag, which had reflected the British and French ancestry of its founders. The city of Toronto was then only 1% non-European. Four decades later it is 60% non-white.

Describing another situation familiar to British readers, Mr Fromm said that claiming refugee status in Canada means "you have won the jackpot", gaining automatic rights of citizenship while awaiting assessment of your claim. The expanded definition of 'well-founded fear of persecution' required to claim asylum now covers Venezuelan homosexuals, battered wives from Trinidad, and the Nigerian associates of a religious cult.

Canada seems to be pushing the same pro-immigration agenda as the Blair government, arguing that we need more aliens to replace an ageing indigenous workforce. In fact it is very difficult to predict long-term employment needs, as witnessed by the very different economic trends and technological upheavals experienced since this argument was first advanced in the 1970s. (For crucial facts and figures on this issue, see www.migrationwatch.co.uk)

Mr Fromm also focused on the threat from Red China: both triad influence among the hordes of Chinese immigrants and the nefarious activities of well-connected tycoons such as Li Ka-shing. The Chinese have succeeded in buying political influence which under-

mined U.S. national security for less than the cost of one jet fighter. When dealing with American politicians the Chinese shrewdly recognise that "most whores are for sale".

Prof. Raymond Wolters of the University of Delaware (www.udel.edu/History/hist/text/wolters.html) gave an expert account of the history of racial desegregation and forced integration in American schools. Segregation was ruled unconstitutional by the U.S. Supreme Court in May 1954 - a judgment which surely owed something to the perception that allegations of 'racism' put the U.S. at a disadvantage in the propaganda battles of the Cold War.

Consequent legal battles centred on the interpretation of the Fourteenth Amendment to the Constitution. Prof. Wolters maintained that from a historian's viewpoint the 14th Amendment could hardly have been intended as an anti-segregation measure. The states that ratified this amendment themselves segregated schools, as did the District of Columbia in its original public school system. Even the gallery of Congress at the time of the 14th Amendment was racially segregated! Yet the Supreme Court consistently chose to

disregard this historical background when interpreting the 14th Amendment's implications for segregation and racial integration.

Even this liberal manipulation of the constitution failed to achieve the desired multiracial outcome. Desegregated schools during the 1960s still tended to be divided along racial lines, partly due to neighbourhood demarcations and partly due to the natural choices exercised by students and parents.

For example the landmark Green case in 1968 against rural New Kent County in Virginia found that while 120 of the county's 700 blacks had chosen (post-desegregation) to attend the previously white school, not a single white student was attending the traditionally black school!

In the Green case civil rights activists predictably began to shift the goalposts, arguing that students should be assigned to schools based on their race, so that each school would reflect the overall racial mix. The former campaigners for freedom now viewed the exercise of free choice as inherently 'racist'. The Supreme Court meekly followed this new political orthodoxy, and three years later in a case against Mecklenburg County, North Carolina, they ordered the bussing of students between neighbourhoods to achieve racial balance.

Most whites (despite a few early glimmers of defiance) accepted desegregation during the 1950s and early '60s. But in the late '60s and 1970s they never accepted forced integration. In the space of a decade a large proportion of white parents voted with their feet, moving out of school districts which enforced integration.

In 1991 the Supreme Court carried out another pragmatic political reversal of constitutional principle, abandoning the position adopted in the Green case and accepting that students should be assigned to their local neighbourhood school, regardless of racial



A section of the 260 strong audience at the 2004 American Renaissance conference in Virginia

balances.

The twenty years or so of forced integration did not lead to a closing of the gulf in academic achievement between races. Embarrassingly some schools had to abolish the streaming of pupils into ability groups, as this too often produced all white classes in the top streams and all black classes in the bottom streams. Such disparities were frequently blamed on lack of racial awareness among teachers, who found themselves despatched to Stalinist 'workshops' on 'multicultural sensitivity'.

Prof. Wolters summed up the situation as "the judiciary in a *mesalliance* with dubious trends in progressive education". It is unsurprising that most race relations scholars are of a liberal or radical left persuasion: out of 200 interviewees in a 1986 book surveying a sample of such scholars, only one admitted to having voted for Ronald Reagan in the 1984 election, when the president was re-elected by a landslide. They therefore lined up with traditional liberal uniformity to support both the abolition of forced segregation and the enactment of forced integration.

More revealing of what Prof. Wolters called "the pollution of scholarship with polemics" was the behaviour of a team of historians and social scientists assembled by the NAACP to support their Supreme Court submissions. Historical evidence about the 1866-68 period (when the 14th Amendment was passed and ratified) was manipulated in a manner which, had the distortion been done in the service of a right wing cause, would probably have ended the careers of those involved. Yet the anti-racist scholars prospered despite their deceit, winning a glittering array of academic promotions, honours and public appointments.

The next AR speaker took us to a very different arena of racial conflict, from the hallowed groves of academe to the blood soaked soil of South Africa and Zimbabwe. Dr. Phillip du Toit (www.rights2property.com) is a South African lawyer who has represented many farmers threatened by confiscatory land reform programmes and confronted daily by the chaotic violence unleashed against whites since the end of apartheid. He also now heads the Zimbabwe Victims Coalition, bravely standing up to the genocidal policies of the Mugabe dictatorship.

Dr. du Toit is currently fighting for the families of more than 1,600 farmers who have been murdered. Farmers in South Africa now find themselves engaged in the world's most dangerous profession, with one murdered every third day. The independent organisation Genocide Watch has defined many of these murders as 'hate crimes'.

Horrible photos and video were shown of these anti-white atrocities, and Dr. du Toit warned that unless the white world stands shoulder to shoulder with our brothers in South Africa and Zimbabwe we will see the same process inexorably advancing in other white countries.

Zimbabwe now faces famine, having evicted 4,000 farmers without compensation. Predictably the white world will be asked to pay the aid bill to save Mugabe's people from starvation.

Echoing Dr. Francis's earlier appeal, Dr. du Toit called on whites to show ethnic solidarity. He said that he would rather pay a higher

bill to a white tradesman than get a bargain from a Muslim - a message that should be heard clearly by whites in Oldham and Burnley!

Having been frozen out by the increasingly dictatorial South African establishment, who now deny him a broadcasting license to halt his weekly radio show, Dr. du Toit aims to set up a white bank and insurance company and proposed the creation of a Renaissance Institute to support white South African students, set an example of just land reform, and give welfare support to whites who have been forced out of their jobs by discriminatory practices.

The second South African speaker was Jack Loggenberg (www.tlu.co.za) of the Transvaal Agricultural Union - the oldest agricultural union in South Africa, dating from 1897. He asserted that most Western observers were turning a blind eye to the activities of South Africa's own Mugabes and Gadaffis and that within a few decades no trace of the white man would be left in northern South Africa.

A confiscatory black gang calling itself the Landless Peoples Union has openly threatened violence against white farmers, yet the Mbeki government gives it the formal right to negotiate for land under reform policies.

Mr Loggenberg was heartened by the solidarity of AR delegates and was optimistic that white racial nationalists, for so long despised and denigrated by the political mainstream, could turn the situation around. He ended with a quotation from Gandhi: "First they ignore you, then they laugh at you, then they attack you, then you win."

The next speaker took us back across the Atlantic. Prof. Roger McGrath (<http://www.chroniclesmagazine.org/Chronicles/August2003/0803McGrath.html>), a U.S. Marine Corps veteran and currently a major in the Marine Corps Reserve, is a specialist in the history of the American West who has contributed to many television series. He told AR that the First Commandment of the Politically Correct is "Thou shalt not portray a white male in a heroic light". Cultural Marxists have set out to "deconstruct Western civilization".

Almost everyone in the past can be labelled as evil by modern standards, since what would now be called 'racism', from slave ownership to fighting Indians, was once almost universal. Due to his role in the Civil War, Abraham Lincoln has retained his status as a historical icon, the object of "almost cult-like devotion". Yet even Lincoln was a 'racist', arguing that U.S. citizenship should be confined to white Europeans and opposing the rights of negroes to serve as jurors or cast votes. Lincoln was a member of the American Colonisation Society, which aimed to solve the country's racial problems by shipping blacks to the new African state of Liberia.

Modern leftists have shrugged off Lincoln's racial attitudes and attacked revisionist Lincoln biographers such as Thomas DeLorenzo, but their usual approach is to undermine America's historical heroes. George Washington himself has been a prominent recent target. The New Orleans School Board removed Washington's name from a local school because he was a slave owner. Since the school is 99% black and has a miserable academic record despite favourable pupil-teacher ratios, Prof. McGrath suspected that Washington would not mind being disassociated from the institution.



Conference speaker Paul Fromm; (left) from Canada and Mark Weber; from California who hosted the International Historical Review dinner-meeting two days before AR

Some of Prof. McGrath's own heroes from American history are all but ignored by the liberal educational establishment. One example is his favourite president, Andrew Jackson, whose parents came from County Antrim. Jackson was the first president not born into wealth: he was brought up by his widowed mother and orphaned at 15, by which time he was already a veteran of the Indian wars and the American Revolution.

Another American who achieved heroic status at a young age was Audie Murphy, who enlisted at 17 and was a 1st Lieutenant by 19. Murphy won 33 medals serving with the 3rd Infantry Division from 1943 to 1945, but incredibly he is omitted from recent American history textbooks.

Prof. McGrath argued that today's authors fear portraying any whites as heroes because they wish to avoid inspiring today's young males with historical role models for the defence of our civilization. One recent reviewer even attacked Michael Flatley's show *Lord of the Dance* as "fascist" and "militaristic". Prof. McGrath was at first baffled by this criticism, but on reflection realised that liberals were alarmed by what they saw as "the Gaelic tribe on the march, tapping into ancient rituals and soul-stirring melodies. We can't have that!"

As a former surfer Prof. McGrath was especially amused by the "nazi" label attached by liberal reviewers to the John Milius surfing movie *Big Wednesday*, based on a book written by Prof. McGrath's childhood friend. One reviewer disparaged the "sleek Aryans" depicted in the film. Prof. McGrath concluded: "Hitler Youth? And we thought we were just surfing."

After hearing briefly from movement activists Perry Lorenz (European-American Issues Forum - www.eaif.org) and Gordon Baum (Council of Conservative Citizens - www.cofcc.org), who in different ways have successfully put racial nationalist ideals into political practice, the next platform speaker was Jared Taylor who asserted "we have the right to be us".

While even Brazilian tribes with stone age societies have a recognised right to be left alone, and any direct appeal to the group interests of non-whites has an automatic moral authority, whites are only allowed to have a racial identity in a negative sense - as racist oppressors.

However, Mr. Taylor was optimistic when surveying the progress of pro-white activism during his dozen years or more on the frontline of the movement. He finds that his own views are no longer countered by unremitting hostility. Within the U.S. general public opposition to the Bush administration's planned amnesty for illegal immigrants reflects a recognition that this will make the nation's population more Mexican.

While the local political arena is easier for racialists to penetrate, the European scene is even more promising. In Switzerland and Denmark anti-immigrant politicians have secured a firm foothold, while even the notoriously liberal Dutch political culture has finally recognised the failure of the multi-ethnic society.

British voters benefit from the example of their neighbours, as they can witness the impact of immigration when travelling on the continent. The U.S. does not have the benefit of this racial nationalist domino effect!

Mr. Taylor correctly noted that while the movement in Britain does not have the tactical advantage of a proportional electoral vot-

ing system, and in that respect faces an obstacle similar to the U.S., we do have the luxury of political space in which to operate, following the collapse of public confidence in the two party system.

Eastern Europe, he argued, faces a "race against time" as to whether their peoples submitted to an "MTV vision of the world" or awoke to the positive examples offered by the rise of Western European racial nationalists.

While the press and political/academic establishments have not changed in Western democracies, Mr. Taylor concluded, the climate of opinion among the general public has begun to swing sharply in our favour.

On the Saturday evening before the conference dinner, delegates saw another side of Mr Taylor's talents when he joined fellow members of the Nitehawks Swing Band! After the dinner I had the opportunity to meet with Don Black, founder of Stormfront, the world's best known racial nationalist internet site (www.stormfront.org) and with several other H&D subscribers.

Donald Templer (www.alliant.edu), professor of clinical psychology from Fresno, California, said that his academic approach was

strongly influenced by biological factors. He had grown up with a clear appreciation of group identities: "while Jews were often successful, it was wise to lock one's car doors and windows while driving through black areas!"

Prof. Templer's professional observations have led him to conclude that the current problems of blacks have little to do with the much discussed historical legacy of oppression - slavery, segregation, lynching and the rest - but are mainly a function of low intelligence and poor impulse control. It was not white oppressors but nature that gave blacks smaller brains, and the denial of this obvious fact is harmful to blacks as well as whites, undermining the U.S. national interest.

16% of whites but only 2% of blacks have an IQ of 115 or higher. At the top end of the intelligence spectrum, 2% of whites but only one in ten thousand blacks have an IQ of 130 or higher. Prof. Templer rejected the standard liberal argument against such tests: he maintained that the more such tests were removed from cultural context and bias, the greater the ability differences revealed between blacks and whites.

By pushing their liberal multiracialist bias in contradication of the available evidence, said Prof. Templer, many psychologists poisoned the minds of their students and even their patients. Realising that he was entering dangerous territory, Prof. Templer asked rhetorically: "have they fired me yet for being white, male and straight?"

Prof. Templer asserted that the truth could set us free: the truth that people had to adjust to their biological limitations and that politically motivated denial of racial differences doesn't help, and that the best treatment for recidivist black criminals would be 60 hours a week of "work therapy - giving them less time for manufacturing drugs and weapons or giving each other AIDS."

In the final speech of the conference Sam Dickson (www.lincolnmyth.com/books/shattering) gave a different slant to a theme addressed at the conference dinner the previous night by the celebrated columnist Joe Sobran (www.sobran.com). Mr. Sobran had argued that the state - in all its manifestations - was the enemy of white racial consciousness. The state has worked against the natural

Continued on page 13



Members of the *Stormfront* internet forum attending AR

The Know-Nothings Part II

In 1853, the powerful New York City chapter of the OSSB organized a Grand Council in order to unify the movement nationwide. A constitution was drafted and a successful effort was made to centralize the various state and city chapters into a unified organizational structure.

Candidates supported by the Know-Nothings had such great success in the election of 1854 that the Order decided to reorganize itself as a proper political party, which was called the American Party. By 1855, the Know-Nothings controlled the state legislatures in New York and Massachusetts. The movement also had statewide representation in Kentucky, California and elsewhere. In Washington, D.C., some 90 congressmen were linked to the party.

The American Party reached its high water mark in the presidential election of 1856, when it nominated former U.S. President Millard Fillmore of New York as its candidate and Andrew Jackson Donelson of Tennessee for vice president. As a member of the Whig Party, Fillmore had served as first Vice President (1849-50) and then President (1850-53). After the collapse of the Whigs, he threw his support to the newly-organized American Party.

Fillmore was opposed by Democrat James Buchanan and by James Fremont, running as the first Republican candidate for president. Buchanan won with only a plurality of the popular vote but a substantial majority of the electoral vote. Fillmore carried only one state, Maryland (eight electoral votes), but won 875,000 popular votes, which was 22% of the total. Perhaps not coincidentally, Maryland was a state with a large Catholic population.

Ironically, it was at the 1856 Party convention, which nominated Fillmore, that the death-blow to the Know-Nothing movement was struck. As with White American society as a whole, the American Party was divided over the issue of slavery. The Southern members supported the practice, partly from economic motives and partly because they felt that it ensured White supremacy in the South. The Northern members were opposed to it, partly from moral reasons and partly because they saw the presence of ten million Black slaves as a threat to White society. In their own way, each side was right, but the Northern members represented the future, while the Southern members represented the past – and the past never triumphs over the future. A motion was put forth during the convention concerning the issue of slavery. When it was ignored, forty two Northern delegates walked out. Shortly after the 1856 election, the American Party collapsed. Most of its Northern members joined the new Republican party, and the Southern members became Democrats.

The Know-Nothings did not define themselves as a White racial movement, although from the perspective of the 21st century we can see that that is what they were. They themselves used the term “Nativist” and “Native American” (meaning not American Indian but rather a White person all four of whose grandparents had been born in the U.S.). Perhaps by contemporary White Nationalist standards, the best definition of the movement would be “folkish” rather than “racialist” or “nativist,” as it was the goal of the Know-Nothings to protect and advance the process of folk-formation for White America.

A faint echo of this movement was heard a century later. In 1959, when the American National-Socialist George Lincoln Rockwell first formed his party he originally called it the *American Party*, only to change its name to the now famous *American Nazi Party* a few months later.

Although it clearly belongs to the distant past, there is someone strangely modern about the Know-Nothing program: its concerns about unrestricted immigration, and especially the effect of alien immigrants on the quality of education in public Schools have a modern ring to them. Even the concern of the Know-Nothings over substance abuse (although in their case alcohol rather than drugs) has a contemporary flavor. If, in retrospect, their opposition to immigration from White countries seems wrong-headed from a White Nationalist viewpoint, it was less so at the time, when the type of White immigrants seemed just as important as their numbers. As for their opposition to the Catholic Church, by present-day standards there seems little good to be found for the White race in *any* mainstream denomination of Christianity.

In the end, the Know-Nothings were unsuccessful in their efforts to advance the process of folk-formation for White Americans. That the attempt was even made, however, was a sign of racial health and vitality. There would be other attempts made in the years ahead – especially in the South – which would bear better fruit.

Martin Kerr, Falls Church, Virginia

Editors note: This is the sixth part of a series of articles on the history of the racial nationalist movement in America.



Know Nothings often accused immigrant voting blocs of stealing elections. This cartoon portrays Irish and German immigrants making off with a ballot box

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Although the above paid advert refers only to white women, we have edited key words because of the British Government's totalitarian race laws which curb criticisms - which are perfectly legal in the USA - of race-mixing and multiracialism.



Book Review: *A Race Against Time - Racial Heresies for the 21st Century* - Edited by George McDaniel

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By the early nineties, the spread of multiculturalism, diversity and political correctness into all American institutions was pretty much complete. Thirteen years ago there was no Internet and talk radio was still in its infancy. Perhaps just as significant, there was no organized resistance to the left-wing orthodoxy on race relations that scapegoats whites for every problem encountered by non-whites.

It was against this backdrop that Jared Taylor founded *American Renaissance* (AR) magazine in November 1990. Originally a solo effort, the publication would become the intellectual center for those who challenge the racial status quo. Academics such as Michael Levin and Phillippe Rushton joined with scientists such as Richard Lynn and the late Glayde Whitney and journalists like Samuel Francis and Joseph Fallon to form a core of scholars who relentlessly critique and deconstruct the establishment line on race.

The magazine is marking its thirteenth anniversary by releasing a book called *A Race Against Time: Racial Heresies for the 21st Century*. The book is a collection of articles that could easily be called "The Best of AR." Every month for the last thirteen years, AR has published all the news not fit to print on race. The magazine reports on anti-white hate crimes, hate crime hoaxes, racial double standards, the demographic transformation of the United States, the war against Western heroes and symbols, and historical and scientific realities ignored by the mainstream press.

Those not familiar with the publication will get a good idea of what it is about by reading *A Race Against Time*. The book is divided into five sections, which represent the focus of the magazine: *Current Events*, *The Past*, *Science*, *Philosophy* and *The Future*.

The *Current Events* section contains ten articles and focuses on how whites are living with the realities of multiracialism. Of note in this section is *Race, Crime and Violence* which details the staggering number of black-on-white crime in America. Mr. Taylor authored this article (and a well-publicized report) and used FBI figures on race and crime. He found that despite the front page articles and world wide media coverage generated by isolated incidents of white-on-black violence, about 90% of interracial crime is black-on-white. Two other articles show the specific horrors that whites must face at the hands of blacks. Daniel Attila, a Hungarian immigrant living in New York City, authors *Hell on Wheels*. Mr. Attila got a job driving a subway car and describes the almost unimaginable abuse, insults and violence he experienced on a daily basis at the hands of his black passengers and co-workers. *White Man in a Texas Prison* describes exactly what the title says. A white inmate in a mostly black prison tells the realities about prison life including racial dynamics, race riots and prison rape.

The *Past* section deals with issues that have been forgotten or distorted. Topics in this section include the real reason for the U.S.-Mexican War, the strong link between multiculturalism and Marxism, the internment of German and Italian Americans during World War II, and actual interviews with some of the last living slaves in America (conducted in the 1930s). The strongest article here is *The Reparations Hoax*, by William Robertson Boggs, which thoroughly demolishes that scam. After reading the article it can only be deduced that it is blacks who owe whites reparations.

The *Science* section may be of interest to academics but many regular readers may find it a bit dry. What makes this section important, however, is not just the exhaustive research and data on race and IQ (every literate person knows the truth about this) but the way the authors connect this to real life. Anyone familiar with the work of scientists such as Arthur Jensen and Philippe Rushton will appreciate this section and newcomers will get a good education on the massive amount of evidence to indicate that there is a definite link between race, intelligence and the ability to create and maintain a modern civilization. But the most readable article here is *Why Race Matters*, which is actually a review by Mr. Taylor of Prof. Michael Levin's 1997 book of the same name.

The *Philosophy* section contains pieces by Sam Francis, Michael Levin and Michael Masters. Generally speaking, this section seeks to give reasons why whites should resist displacement and second class status in their own lands. Francis takes on both liberals and modern conservatives in his essay *Race and the American Identity*. He notes that America was never a "proposition country", as neocons would have it. Like all nations, the United States had an ethnocultural core that it wished to preserve and defend. All Third World nations still practice this common sense and only white nations are being turned into "multicultural" lands.

In the final section, *The Future*, Taylor hints that unless whites can change their thinking, we will be looking at the same future as whites in South Africa and Zimbabwe. His essay *If We Do Nothing* notes that our grandchildren will be despised minorities in their own lands and that the future rulers of once Western lands will

not look upon our liberal kindness with gratitude but with disgust.

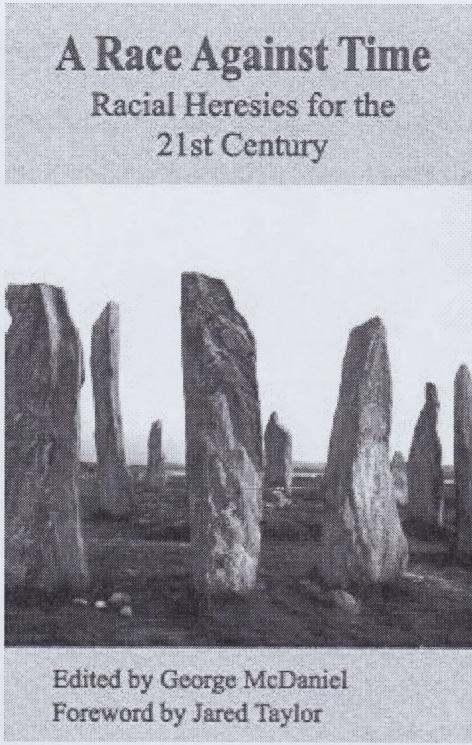
In the foreword to the book, Taylor writes: "Perhaps the most controversial position taken in this book is that whites have the right to resist displacement by people unlike themselves. This is a fundamental right we reserve for non-whites everywhere. It is only whites – whether in Europe or North America or Oceania – who are expected to act as if it is a privilege to share their lands with aliens who arrive in ever-greater numbers.

"It is not too much of an exaggeration to think of this book as a collection of heresies against the state religion. It is a religion few people actually live by (if integration is such an important national goal why don't whites buy houses in black neighborhoods?) but it still has the power to dictate policy, and to terrify and punish scoffers. At its simplest, our heresy is this: Race is important, and whites have rights as a race."

These two paragraphs from Mr. Taylor capture the feel of both *A Race Against Time* and *American Renaissance*. As immigration changes the face of America and non-whites continue to make demands based on race, it is only a matter of time before whites do the same thing. Taylor – a frequent guest on television and talk radio – held his sixth American Renaissance conference in February 2004 and is increasing staff to bolster the magazine's web presence (see www.amren.com). The current racial orthodoxy will not last forever and the next thirteen years should be interesting indeed.

Reviewed by Greg Quinn, Seattle, Washington.

Editors Note: I highly recommend that if you are not already a subscriber to American Renaissance magazine, that you take out a subscription today. Check out their website at www.AmRen.com for full details.





Movie Review: *Lord of the Rings*

Part III: Return of the King

Released by New Line Cinema, December 2003, Running time 226 minutes. Now available on video. Rated R

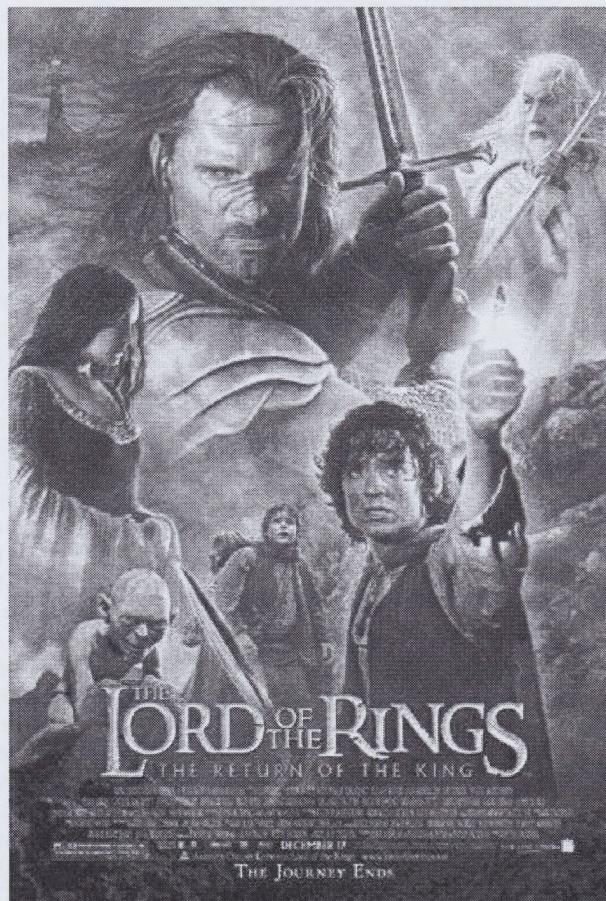
Peter Jackson saved the best for the last: *The Return of the King*, the final instalment of his epic interpretation of J.R.R. Tolkien's *The Lord of the Rings*, is the strongest of the three-part series. This is not to slight the previous films, *The Fellowship of the Ring* (2001) and *The Two Towers* (2002), but only to acknowledge that Jackson achieves a breathtaking crescendo in this ultimate effort that has been rarely, if ever, equaled in the history of the cinema.

The plot of the film, hewing as closely to the book as is imaginable, follows two tracks: the first is the quest of the Hobbits Frodo (Elijah Wood) and Sam (Sean Astin), accompanied by the malevolent wretch Gollum (Andy Serkis), to destroy the One Ring by casting it into the fires of Mount Doom, which is located in the center of Mordor, the stronghold of Sauron. The second plot strand concerns the struggle first to withstand the assault by Sauron's legions against the city of Minas Tirith, and then to fight a diversionary battle to distract Sauron while Frodo completes his mission. Upon the completion of the quest, all the major characters (and many of the minor ones) are reunited. An extended epilogue to the main action depicts the futures of these characters in the aftermath of the momentous events in which they have played a role.

In order to appreciate *The Return of the King* most fully, it is best to have seen the previous films, and perhaps to have even viewed them a second time shortly beforehand. However, *The Return of the King* stands on its own as an independent artistic creation, and the rare viewer who has not seen the earlier films will still be able to follow along.

As previously, there have been some mutterings from Tolkien purists about discrepancies between Tolkien's book and Jackson's film. While noting that such discrepancies exist, we think that it would be tiresome and pointless to belabor them. Sir Ian McKellan, who portrays the wizard Gandalf, has stated quite correctly that the book is the book and the film is the film, and that audiences shouldn't expect one to be the other.

That being said, there is one major divergence from the book that deserves remark. In the film, the four Hobbits return to their home in the Shire and find it absolutely unchanged from when they had left for their adventure. This is quite the opposite from Tolkien's text, in which the hobbits return to the Shire only to find that it has been taken over by the evil wizard Saruman and transformed into a sort of prison-state. Saruman has installed a puppet government of Hobbit collaborators, complete with its own police force and net-



work of spies and informers. To ensure that the hobbits stay in line with the new regime, Saruman has recruited a private army of Men who think and act like Orcs. The new Shire order has many rules, the most important of which is that no one is allowed to criticize the regime or its Chief. Those who break the rules are thrown into a new huge prison, from which they may not return. Initially dismayed and depressed by the state in which they find their homeland, the

hobbits quickly become angered. In short order they organize a revolution, which ends with the death of Saruman, the overthrow of his tyrannical regime, and the restoration of a government of, by and for the Hobbits.

Some White Nationalists see a correlation between the struggle of the hobbits to regain control of the Shire and our struggle to regain control of our nations. Behind-the-scenes rulers, repressive laws against free speech, and a loss of the ability of a people to control its own destiny - it all seems very familiar. However, it is unlikely that Jackson left out this part of the story in an effort to be politically correct. At three hours and forty-six minutes, he probably felt that the film was already long enough.

Indeed Jackson shows no discomfort at having thoroughly angered the multi-racial, one-world-government crowd. All three films are absolutely faithful, not just to the spirit of Tolkien's text, but to the underlying European racial, cultural and spiritual values which Tolkien championed. Indeed, some left-wing

critics have gone so far as to charge that Jackson's *The Lord of the Rings* trilogy is "racist." If by "racist" one's implies that the films are designed to incite racial hatred, then certainly they are not. On the other hand, if defending one's people and its heritage is a "racist" act, then, yes, the term applies.

The Welshman John Rhys-Davies, who plays the gruff-mannered Gimli the Dwarf, calls himself a Conservative and denies that he is a White Nationalist. Nevertheless, he sounded very much like a racialist when he defended *The Return of the King* to journalists attending its premiere.

Said Rhys-Davies, "There is a demographic catastrophe happening in Europe that nobody wants to talk about, that we daren't bring up because we are so cagey about not offending people racially. And rightly we should be. But there is a cultural thing as well. By 2020, 50% of the children in Holland under the age of eighteen will be of Muslim descent.

"And don't forget, coupled with this there is this collapse of numbers. Western Europeans are not having any babies. The population of Germany at the end of the century is going to be 56% of what it is now. The populations of France, 52% of what it is now.

The population of Italy is going to be down 7 million people.

"I think that Tolkien says that some generations will be challenged. And if they do not rise to meet that challenge, they will lose their civilization. That does have a real resonance with me."

He recalled a talk he held with his father back in 1955 when the family was living in Tanzania. His father said "... militant Islam is on the rise again. And you will see it in your lifetime." Although his father has since passed on, Rhys-Davies said that "there's not a day that goes by that I don't think of him and think, 'God, I wish you were here, just so I could tell you that you were right.'"

Aragorn's (Viggo Mortensen) exhortation to the army of Men before the final battle with the racially alien armies of Sauron also has a ring of White Nationalism to it: "A day may come when the courage of men fails, when we forsake our friends and forget all bonds of fellowship, but it is not this day! Stand, men of the West - today is the day we fight!"

Tolkien was famously a Roman Catholic, and many literary critics have found Christian symbolism throughout *The Lord of the Rings*, and especially in *The Return of the King*. Such symbolism is likewise present in Jackson's treatment of the material. In a Christian interpretation, Frodo is seen as a Christ-figure, someone who voluntarily shoulders the burdens of the world, an innocent person who suffers on be-



Rhys-Davies calls himself a Conservative but speaks like a Nationalist

half of all mankind, and who dies a symbolic death, but who then rises from the dead and to enjoy eternal life in the Blessed Realm. Indeed, Frodo "dies" three times in this manner: once on Weathertop (*The Fellowship of the Ring*), once when bitten by the giant spider Shelob, and finally on the lava-splashed slopes of Mount Doom. Beyond this, Frodo shows forgiveness and pity towards Gollum, who is clearly his enemy, and spares him when others would take his life.

Yet, apart from these and a few other minor instances, there is precious little of what might be termed "Christian values" in either the book or the film. The special case of Gollum aside, enemies exist to be slain, not to be forgiven. The war between the Free Peoples (Men, Hobbits, Ents, Dwarves and Elves) and the Orcs and other allies of Sauron is a race war, and mercy and pity is not asked for, given or expected. The values most extolled in *The Lord of the Rings* are physical courage; skill in warfare and with weapons; kinship; folk and racial pride; folk and racial loyalty; and competency in such practical masculine arts as wilderness survival and horsemanship. Especially in the case of the Rohirrim, whom Tolkien patterned in most respects on the pre-Conquest Anglo-Saxons, what is played out on page and screen, is not the paltry doings of the ancient Semites



Viggo Mortensen as Aragorn (right) Stand, men of the West - today is the day we fight!

in the sand-choked deserts of the Middle East, but rather the rich panoply and folkways of the noble tribes of the pagan North.

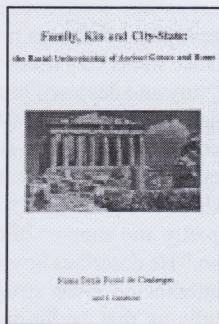
As noted, Tolkien was a practicing and enthusiastic Christian. Yet, he mourned the unpleasant fact that the monks who converted the Anglo-Saxons and Celts to Christianity took special care to obliterate every trace they could of pre-Christian heathen belief. Consequently, very little in the way of the myths and legends of the pre-Christian past has survived, especially in England. To a large degree, Tolkien wrote with the specific goal of creating a synthetic mythology for the English people. He stitched together the surviving bits and pieces of heathen material, which he fleshed out further with his own fertile and vivid imagination. The result is not just a new mythology for the English people alone, but rather a pan-Aryan sampler, that draws generously on Anglo-Saxon, German, Scandinavian, Welsh, Irish and Finnish traditions and mythology.

It is to Peter Jackson's eternal credit that he chose to remain faithful to Tolkien's vision, instead of filming a bastardized politically-correct version that would be pleasing to the self-chosen elites of New York and Hollywood. To call Jackson's now-complete *The Lord of the Rings* trilogy an instant cinematic classic is to risk understatement. He has created an artistic masterpiece of the first order that will last the ages.

We hope that his current negotiations to obtain the film rights to *The Hobbit* are successful, and that in that venture, too, he remains true to the letter and spirit of the original.

Martin Kerr, Falls Church, Virginia

Editors Note: We strongly recommend that readers who are interested in race history buy a copy of the book – Family, Kin and City State, the Racial Underpinning of Ancient Greece and Rome – by J.W. Jamieson. We have a few copies for sale at £8.00/ \$14.00 each (UK postage free, Overseas readers please add \$5.00). Cheques or Money Orders should be made payable to Heritage and Destiny and sent to: P.O. Box 331, Blackburn, BB1 2WU.



The Jewish Supremacism Debate - Steve Sanders replies

I find myself in an uncomfortable position in the current exchange with David Duke. My interlocutor has served the cause of the white race long and hard. He has suffered time and again for his courage and honesty. Clearly a man of talents, intelligence and industry, he could easily have been prominent and successful in business or mainstream politics, would he not have chosen to devote his life to the survival of his people. He has the well earned respect of all those in the racialist movement. Thus, I begin by apologizing to Duke if he found the tone of my original review to be overly critical. The "animosity" that he felt, was certainly not intended.

Having said the above, I am afraid that I must stand by my original critique of Duke's work. It suffers from analysis both flawed and superficial. At times its moral standard is as inconsistent as that of the Jews criticized. It is vague on solutions.

This is not to say that there isn't a Jewish problem. And, it is not to say that the problem isn't serious. And, it is certainly not to say that Duke's book has no value. As I said in the review, given its limitations, the book is worthwhile. However, the cause of white racialism deserves better. It deserves a volume where the research is leaner and more accurate and in which the analysis is deeper. The subject is too important to be dealt with in less than exemplary fashion.

Duke fears that my criticisms form a "deceptive and relentless attack that may well prejudice your readers against (the book)." In fact, I concluded that despite its imperfections "this is a valuable book. It will awaken the reader to many of the central issues of our time." I went on to say that the book, "would help Jews to understand why what they do is so deeply resented . . ." I added that the book is a good starting point for public discussion. It seems that, unfortunately, Duke sees any criticism of his sweeping conclusions as a "relentless attack."

Perhaps, he fears that racialist enthusiasms will be dampened by introducing nuances and subtleties into the discussion. That may indeed be true while delivering a stump speech but *Heritage and Destiny* is meant to be a reflective journal, where rigorous thought and the search for truth must reign supreme.

I should like to divide my response into three parts and try to be brief. Obviously, the subjects under discussion are such that this exchange could be conducted at great length but this is not the format for such an involved analysis. First, there are the areas of insufficient research/analysis on Duke's part and the presentation of conclusions that are simplifications of more nuanced realities. Second, there are the general questions raised in my review that Duke chose to ignore. Last, I will attempt to articulate the crux of the disagreement between Duke and myself.

Let us take Duke's discussion of Communism which will serve as an example of the first area just mentioned.

Duke wants very much to present Jewry (while exempting a few Jews of a "tiny and despised minority") as a monolithic force, bent on world domination and "the greatest threat to mankind." Thus, Communism is presented as a Movement supported by almost all of Jewry. He rejects my assertion that it was a "small percentage of Jews who were Communist activists." Instead, he writes that Bolshevism "had the overwhelming sympathy and support of the Organized Jewish communities in every nation." He describes Soviet persecution of religious Jewry in the USSR as "internecine power struggles that existed among their own brethren." He tells us that "religious Jews" are "supposedly anti-Communist" implying that the Orthodox really favored Communism.

These lines are a typical example of where Duke's desire for simple and neat packages gets the better of him. The above statements are, as anyone who has studied the history of Bolshevik persecution of religious Jewry knows, totally absurd.

Consider the following - On January 23, 1918 the Council of People's Commissars issued a decree signed by Lenin that forbade "religious instruction in all schools." At the first conference of Yevsektia (Jewish section of Communist Party in October of 1919) all kehilahs in the Soviet Union were dissolved. These were Orthodox communal governing bodies. Indeed, the purpose of Yevsektia was to "enlighten the Jewish masses in the materialistic world view."

In the Soviet Union throughout the 1920s synagogues were regularly closed, ritual objects forbidden, and ritual practices criminalized. The

study of Hebrew was officially outlawed in the late 20s. It was an inherently "counter revolutionary" language. In the early 30s under the "Stalinist" line all the above persecutions were stepped up. Many of the few remaining Rabbis in the Soviet Union were forced to resign. Often they had to sign a document that stated, "Our eyes have opened and we see now the stupidity and harm of all religious superstition."

A visitor to the Soviet Union in 1934 wrote, "The truth was that Jews to a greater extent than followers of other faiths, were deprived of the opportunity to implant their religion in the hearts of the new generation, to raise a clergy for the future, and even to obtain their minimal objects of worship, such as phylacteries, prayer shawls, prayer books. It was deplorable to find Jews in socialist Russia bereft of the means of self-expression they had been free to use under the tsars."¹

Duke's unwillingness to make distinctions is evident in statements like, "They (Jews) exercised tremendous influence in every aspect of the Communist movement from its inception all the way through to its collapse . . ." The fact is that under Stalin, beginning in the late thirties, Soviet policy became increasingly not only anti-Judaism, which it had always been and ruthlessly so, but also anti-Jewish. This continued in the early fifties ranging from the "Doctor's Plot" in Russia to anti-Israel policies.

In fact, in the fifties Francis Parker Yockey often emphasized anti-Jewish changes taking place in Eastern Europe under Communism. (See, for example his essay, "What is Behind the Hanging of the Eleven Jews in Prague?" generally appended today to editions of *The Enemy of Europe*.) Kevin MacDonald also discusses these same changes at great length in *The Culture of Critique* (pp.97 - 102).

Incidentally, I have searched in vain for the source in MacDonald, which Duke makes reference to in his response, which "dispelled this myth" that "only a small percentage of Jews were Communist activists."

As an example of selective quotation in Duke's work, let us consider the following. Duke states that the "Jewish role in the Communist revolution was, however, mentioned in many major Jewish publications such as the *Jewish Encyclopedia* and the *Universal Jewish Encyclopedia*. It astounded me to find them actually boasting about the pivotal role of Jews in the Russian revolution."

Now, let us turn to the quoted source (which incidentally is taken from neither of the just mentioned Encyclopedias but from the *Encyclopedia Judaica*). Here Duke's omissions are very telling.

"The Communist movement and ideology played an important part in Jewish life, particularly in the 1920s, 1930s and during and after World



A typical anti-Jewish publication of the early 20th century attacking 'conspiracies'

War II. Individual Jews played an important role in the early stages of Bolshevism and the Soviet Regime."

Duke's placing of an ellipsis seems to be based on a desire to maintain his presentation of monolithic Jewish support for Communism. Here are the missing quotations. I have placed my comments in parentheses in the middle of this material. The first ellipsis replaced this sentence, "Violent polemics raged between Jewish Communists and Zionists in all countries [Thus disproving Duke's absurd claim of universal Jewish assent to Communism and his continuing implications that Zionism and Communism are all part of a Jewish world monolith] until the disenchantment with the anti-Jewish policies of Stalin in his last years and, after his death, with the anti-Semitic quality of the treatment of Jews and Jewish life in the U.S.S.R., as well as the increasingly violent anti-Israel stand of Moscow in the Arab-Israeli conflicts." The "conflicts" stopped because these policies ended the credibility of the Jewish Communists. Consider, though, the damage this full quote would have done to Duke's thesis. Communism is revealed as anti-Jewish and anti-Israel as well as with harshly treating Jews. Does this seem like an "internecine struggle"? Clearly the ellipsis was carefully inserted.

Here is the second omitted text which continues the *Encyclopedia's* reference to those Jews who played "an important role" in the Russian Revolution. "These Jews were mostly confirmed assimilationists who adopted their party's concept of the total disappearance of Jewish identity under advanced capitalism and socialism." Once again the monolithic view collapses. Jewish Communists were those who wished to see the end of Jewish identity! Duke's ellipsis was clearly calculated to distort the full meaning of the text.

In addition, Duke asserts that "I checked out the Communist personalities that Mattie Smith told me were in the Jewish *Who's Who in World Jewry*. Atheist Leon Trotsky as well as atheist Maxim Litvinov, the Soviet Minister of Foreign Affairs, are proudly listed in the directory of famous Jews compiled by the leading rabbinical groups in the world."

Where to begin? The *Who's Who in World Jewry* was first published in 1955. It lists only living Jews. Trotsky was killed in 1940. Litvinov died in 1951. Neither is listed. The book was not "compiled by the leading Jewish rabbinical groups in the world", rather by an Editorial Board that included far more lay people than Rabbis. Among the groups described as "cooperating Organizations" we find a few rabbinic groups and an overwhelming majority of secular organization.

Duke claims that the *Jewish Encyclopedia* "boasts about the pivotal role of Jews in the Russian Revolution." Unfortunately the *Jewish Encyclopedia* was published over a decade before the Revolution.

I wish to state at this point that I am not saying that it was Duke himself who is guilty of all the above. By his own admission he doesn't have a staff to aid him in his researches. Possibly, the above errors and selective quotations were taken by Duke from a secondary source which due to lack of time and resources he failed to verify. Conceivably there is some other Jewish *Who's Who* and we are not speaking about the same work.

I do not want to dwell on other errors of omission or commission in Duke's response. We have far weightier matters to attend to. However, I feel compelled to respond to Duke's discussion of the *Talmud* when he accuses me of "ignorance or duplicity." The latter is defined in my desk dictionary as "deliberate deception." This is a serious charge.

In addition to my original assertion that "the vast majority of (contemporary) Jews . . . know nothing about the *Talmud*," which can easily be verified, I feel that it is important to add two more points. First, the *Talmud* runs to thousands of folio pages, featuring debates and discussions on every subject under the sun. One could put together "let's be nice to the Gentiles" quotes from the *Talmud* and commentaries as well as the nastiness quoted by Duke. (See, for a collection of these sources, *Compassion for Humanity in the Jewish Tradition* by David Sears [Jason Aronson: 1998]). Surely one could also put together a collection of nasty quotes from the *New Testament* and the *Koran* about those who reject their faith claims.

The past three hundred years of European history has moved us all beyond the time when hundreds of thousands could be killed over differing understandings of the phrases, "This is my body" or "Upon this rock." For non-believers this change is clearly a blessing. For those who still wish to remain attached to their faiths there is the task of reconciling many ancient texts with contemporary moral consciousness. However, this burden lies on believing Christians and Muslims as well as Jews.



Jews in the American 'right-wing' Movement, are far greater in number than their counterparts in Britain. CofCC activist Alan Spitz (centre) - seen here at an anti-immigration conference in Washington DC - is one of the many such Jews.

Further, Duke studiously ignores all the points I made in relation to the *Talmud*:

- 1) Non - Orthodox do not consider the *Talmud* binding. All of their leaders and clergy would reject out of hand the dual morality taught therein.
- 2) The Modern Orthodox either relegate these laws to the distant past, saying they only apply to ancient pagans or, in some other fashion see them as non binding.
- 3) The trend to reject or temper these texts is not, contra Duke, something "no Jewish leader has ever" done, rather, it has been a consistent attempt stretching back over centuries which has been presented with the attendant sources in Jacob Katz's *Exclusiveness and Tolerance: Studies in Jewish Gentile Relations in Medieval and Modern Times*, a readily available work.
- 4) Even the traditional Orthodox has struggled to mitigate the sting of these passages. (See, for example Art Scroll Edition of *Talmud Bavli*, *Tractate Avodah Zarah*, Volume I, General Introduction, pp. xxxvi - xxxix, for a presentation of alternative opinions within the *Talmud* itself as well as attempts by traditional commentators throughout the centuries to virtually eliminate the applicability of the anti-Gentile laws and comments.)

It is vitally important for a proper debate of the Jewish question that white racialists be scrupulously honest in the extent, analysis and reporting of their research.

Let us leave aside for a moment, though, the weaknesses in Duke's factual presentation. One has to wonder why Duke saw fit to essentially restate his book in his response while failing to comment on the many questions I raised. Let me restate them here in brief:

1. Is it not possible that the Jewish embrace of, say, socialism was motivated by general desire to help society - just as I think we can rest assured was the similar embrace of socialist economics by many Gentiles? (And I would add that many racialist individuals and movements advocated socialism in various forms - think of Jack London, assorted American populist movements, the Strasser brothers, the Falange, the Saló Republic, and the mass redistribution of property and wealth in Distributist theory that always attracted many racialists and counter-revolutionaries.)
2. Is the Israeli left and their American supporters who advocate justice for the Palestinians really "a despised minority" or are they not a very real part of the Israeli and American Jewish political scene? (See *In Pursuit of Peace: A History of the Israeli Peace Movement* by Mordechai Bar-On [Institute of Peace Press: 1996] for a view of the major role this movement has played in Israeli politics.)

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My Cuban experience

On January 24, 2004 I joined a group of Marxist/Socialist Americans on a humanitarian trip to Cuba. This was my first trip to a country which is still considered communist. It was an excellent opportunity for me to study how such a system works. One of the first things I noticed is that many people on the plane applauded when we landed in Havana. Airline passengers stopped doing this at other destinations many years ago, probably the early 1980s. Also security people checked my baggage receipt twice to ensure that nobody steals bags. Even in New York they don't do this. The only billboards I saw were political propaganda, but no giant pictures of Fidel. The CIA web site gives the ethnic makeup of Cuba as follows: mulatto 51%, white 37%, black 11%, Chinese 1%. However, most of the whites would count as Hispanics in the United States.

We stayed at a hotel where Cuban workers stay. The linen in the dining room was usually not changed during our stay and had numerous stains after a few days. The hot water was generated using solar power but only a few got lucky enough to get hot water. I, and most other guests, only got cold water and some people had no water on a few occasions.

During the day many people (mostly mulattos) approached me and wanted to talk. They asked me where I was from and seemed interested in conversation but they really were pursuing capitalist goals. After about ten minutes their true motive became apparent; they either wanted to sell me cigars or wanted to work for me as an unofficial tour guide or they just wanted a hand out. It is against the law for an unlicensed Cuban to talk to tourists but it did not stop them. I spent some time with one of these street tour guides, Dario. He told me that if the police stopped us I should say he is my Amigo. He told me that many jobs in Havana pay less than \$20 per month, which is why so many people prefer to work the streets in one way or another. They either sell stolen or low quality cigars, practice pimping and prostitution, or hook up with tourists. He said that drugs are not very common. While riding in a bicycle taxi the driver suddenly jumped off and walked the bike after seeing a police car. Dario explained that bicycle taxis are not allowed to give rides to tourists, but if they are caught walking instead of riding, the fine is less. The police are less aggressive than I expected, they never bothered us. Dario (a mulatto) asked me if many blacks in America have guns and use drugs and steal from people. I had to confirm what he already knew.

I was walking near the hotel with three women from my group. We saw a little corner store with very little inventory and it looked very neglected. We talked with one of the Negroes who was there to get some food with his ration book. One of the ladies wanted to get a picture of the ration book. He agreed but a friend reminded him that it was against the law. We talked with him and he took us

on a tour of his home. The rooms had twenty-foot ceilings; it must have been the home of wealthy people at one time. It appeared to be divided into different units. Like the hotel where we stayed, there was no hot water. In his kitchen we noticed two dirty boxes with woodcarvings and or bones in them. He explained that that is his religion, Santaria. I did not ask if the empty beer bottle on top of his religious shrine was part of it or just there by chance. We went up to the penthouse and out onto his roof. Then we hopped over the small dividing wall and onto his neighbors' roof and said hello. He then walked us through his home, down the stairs and across the balcony back to his home. They were very friendly and did not have any locks to keep each other out. At the end of the tour he opened a bag and showed us several boxes of cigars he wanted to sell us. We all declined but one of the ladies gave him some money for his time.

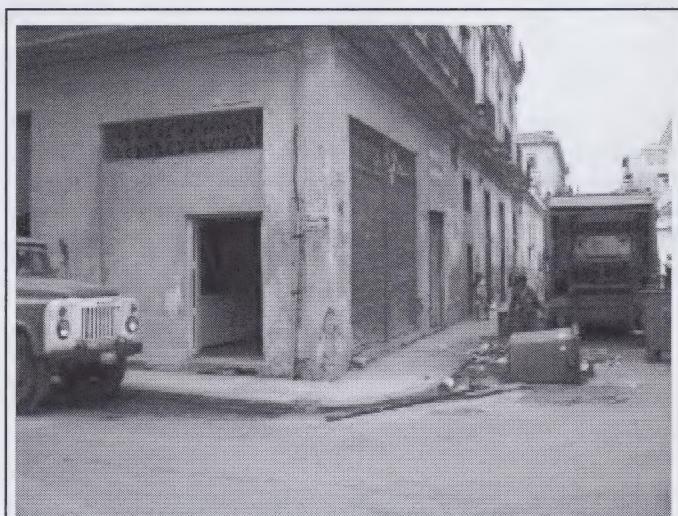
The Cuban government gives everyone rations for food. However it is not enough to live on, so many Cubans make extra

money by stealing things from where they work. The government is practically encouraging this by not giving them enough food rations to survive. The police no longer make much of an effort to enforce the law, because they know that these people have so little. However, if nobody would steal from their state owned businesses the government would have more money or produce and would be able to give adequate rations to its people. Somehow it does not work like that.

I visited the Martin Luther King Center in Havana. There was a large mural in the courtyard showing Cesar Chavez and someone who looked like Lenin. There were no pictures of King and none of the workers at the Center were black. They showed us a short video of a project they had completed. I noticed that less than 20% of the



Heritage and Destiny correspondent Jim Schneider at the Third Hemispheric Conference addressed by Fidel Castro



Government food store in downtown Havana

participants were black.

I had dinner in Chinatown, Havana. Chinatown was a small alley about 200 feet long, with about twenty small Chinese businesses most of which were restaurants. Very few of the people working there looked Chinese. About 1% of the Cuban population is Chinese and it looks like many have intermarried and lost their Chinese identity. They must have intermarried with mostly light-skinned Hispanics because none of them had a dark complexion. Similarly the food, although good, was not the same Chinese that we have in the U.S.

We had an opportunity to ask a tour guide a few questions. I asked how many immigrants come to Cuba each year. She said only in special situations like when a foreigner marries a Cuban. Immigration is not economically feasible for Cuba. Someone asked about gay rights. She said Cubans are not ready for that yet. Our own leaders could learn from her. This confirms the great difference between American Communists and real communists. To read more about the reasons for these differences see the Center for Perpetual Diversity web site at www.PerpetualDiversity.com; click on 'Integration and the left.'

The highlight of the trip was the Third Hemispheric Conference against the Free Trade Area in the Americas. Few of the workers at the conference center were black or mulatto. Considering the racial mix in Cuba this seems unusual, but no one commented. The conference lasted 4 days and featured many speakers bewailing the neo-liberals and how they are selling out to the evil forces of corporate greed. They were all against the Free Trade Area of the Americas (FTAA) and various other plans pushed by most leaders in the Americas. Most of the participants were also in favor of the U.S. normalizing relations with Cuba, although this would mean trade between the two countries.

The conference ended on January 24, 2004 with a lengthy speech by Fidel Castro. At one point in his talk Fidel said that science has proven that the races are equal. But at another time he said that African countries are not known for obeying in comparison to Europeans or Latin Americans. This contradiction was easy to miss during such a long speech which covered many topics from the early days of the Revolution, to the American economy and the gold standard, U.S. health care costs, WWI and more. It was quite interesting, like a college professor giving a lecture, but after two hours, at 11:30pm, I got tired and left. However, the hard core Marxists stayed until after 3am when Castro finally concluded.

Communism seems to have a positive impact on the blacks. Although they live in much worse conditions than blacks in America, Cuban blacks are less racist and less angry. I could walk through the worst parts of central Havana at night without being attacked. I didn't even get any hostile stares which are common in U.S. cities. There were still about 10 % whites (Hispanics) living in these areas and they did not seem uneasy, even at night on poorly lighted streets. The lower rate of violent crime is probably a benefit left over from the old days of hard line Communism when police were much more vigilant.

American and European social scientists could learn much from Cuba. The poor and particularly the blacks are kinder there. Although people live in abject poverty, they are content with what little they have. I am sure that the government controlled media in Cuba does not constantly remind blacks about racism, slavery, and discrimination. Cuba has no senseless civil rights laws, which encourage legal trickery to evade the law or even get rich at the expense of society. Cubans who don't like their government keep quiet and wait for a chance to get away. Americans who don't like their government are active in the system and try to bring others into the country.

Jim Schneider, Gaithersburg, Maryland

instincts of white people and steadily undermined the social norms which they have historically adopted in the interests of their race and culture. State institutions have sponsored what G.K. Chesterton called "the modern and morbid habit of always sacrificing the normal to the abnormal."

Mr. Sobran defended traditional "prejudices" increasingly forbidden by state regulations. He praised the recent Mel Gibson film *The Passion of Christ* for defying attempts at liberal censorship of "anti-semitism". If individuals wish to make informed choices about the company they keep then Mr. Sobran defended their right to shun homosexuals, Jews, blacks or anyone else.

This led to a couple of critical questions. One delegate argued that since homosexuality was in his view genetic in origin it could not be described as abnormal, to which Mr. Sobran retorted that social norms had nothing to do with statistics. Then a Jewish gentleman got very irate about Mr. Sobran's supposed anti-semitism. This delegate clearly failed to appreciate the merit of AR's broad ideological church!

Sam Dickson's difference with Mr. Sobran was over the role of the state. Whereas Mr. Sobran (partly informed by his devout Catholicism) advocated a turning away from Mammon towards the cultivation of healthy social and racial attitudes divorced from the shadow of the state, Mr. Dickson argued that the libertarian demand for limited government "is not going to save us" and that a dramatic exercise of governmental power will be necessary to restore white interests.

Mr. Dickson found it astonishing that our current government could trace the DNA of an individual mad cow but could not even begin to address the problem of deporting illegal aliens. In response we need to assert that "our deed to our land is the blood of our ancestors".

While blacks have shown that they know how to use the ballot to further their racial interests, whites worldwide have ceased to defend themselves. This weakness has been perceptible for the past century: while in 1857 all European powers reacted as fellow whites to the threat of the Indian Mutiny, with even Russia assisting the defence of their British imperial rivals, in 1905 the white world split, with Russia's rivals Britain and the U.S. effectively supporting the Japanese. The resultant Japanese victory over Russia thrilled the non-white world as the hated colonial masters were now seen to be vulnerable, not least by the young Gandhi. By the time Italy invaded Abyssinia in the 1930s there was hardly any perceptible international white solidarity, which was effectively wrecked by the 20th century's two world wars.

Some of the weakness of American response to their political establishment seems depressing, compared to the resilience of Russians and Poles who preserved anti-communist ideals through generations of repression.

Yet Mr Dickson concluded with signs of hope for racial heretics. Three generations of prosperity seemed to have neutered the spirit of political rebellion, but recently voters have been disconnecting from the mainstream in ever greater numbers. Pat Buchanan's New Hampshire primary victory in 1992 and David Duke's electoral success in Louisiana were both accomplished in areas which were certainly not suffering economic crisis.

From a British perspective I strongly agree with Mr. Dickson's argument that alienation from the two party system has created a historic opportunity for racial nationalists. The success of AR shows that this opportunity can be exploited without selling our basic principles. Pragmatism need not mean surrender. Compromise need not mean craven capitulation.

Peter Rushmore, Manchester, England

3. Is the Israeli fear that the Palestinians will use statehood as a base from which to attack Israel itself completely baseless?
4. How does Duke distinguish between white colonialism and denial of self-determination in Africa and elsewhere, and Israeli imperialism? How does he reconcile his defense of South Africa, Rhodesia or the American south in the past with his current assertion of "human rights"?
5. Why is Duke silent about European brutalization of Jews in Crusades, pogroms and the like? Is he not guilty of the same tribal moral blindness of which he, rightly, in my view, accuses the Jews?

Instead of dealing with any of these questions Duke chose to simply restate his book's thesis.

At the end of the day my disagreement with Duke is to be found in two areas. First, the dangerous movements cited by Duke all have one thing in common. They were the work of Jews who rejected their religiosity. Whether it is Marx, Freud, Boas, pro-homosexuality and abortion lobbyists or pro non-white immigration movements, no believing Jews are involved. Thus, the phenomenon that Duke correctly points to, that Jews are disproportionately involved in the assault on the West is only partially true. It is better stated as follows. Jews who are in rebellion against Judaism are also at war with the West.

Second, Duke rejects my theory (incidentally also put forth by Ivor Benson and Revilo Oliver) that subversive Jews have succeeded essentially because white Gentiles abdicated their leadership. This rejection is difficult to fathom. Does Duke think that a white society which was adequately educating its children in white heritage and racial science, that supported healthy cultural activities, that provided for the white poor, that allowed and encouraged Christianity and other white spiritual systems to worship and flourish, that used the media to uplift its citizens with racial, religious and cultural pride, that schooled them in honor, loyalty, beauty and integrity, would have fallen to the assorted Jewish agitations of the past century that have proven so damaging?

Once again, though, I conclude that it is correct to analyze and point out the inordinate Jewish role in these revolutionary movements. This is a danger that must be recognized. And Duke, despite some haphazard research, has demonstrated it.

However, Duke remains mum on what should be done about it. My solution is first to educate white people in their way of life. While doing this, growing white movements and communities should realize that irreligious Jews are apt to oppose them and they should oppose them in kind, with all the moral means at their disposal.

White racialists should tell Jewry the following. "You can't have it both ways. If your primary loyalty is to Israel, then go there and don't demand of us that we support your policies there either. If you remain here, in our lands, then support and be a part of our national, racial and cultural identity. Stop supporting those decadent forces that have brought us to the brink of death. If you wish to practice your religion that is your prerogative but you must see yourself as part of our people. If that is impossible and you do not opt for Israel, then the only solution is to deprive you of citizenship. We may choose to offer you a form of autonomy (along the lines advocated by Belloc in *The Jews*) wherein you will govern your affairs but not intrude upon ours. That will be our decision, though, not yours"

It is my hope that the exchange between David Duke and myself has generated greater clarity about this vexing issue. It is always important to remember that the history of white racialism in the aftermath of World War II is filled with endless internal struggles whose effect has been crippling. By all means let us debate matters among ourselves but, remember, to quote racial nationalists of a different color, let's "keep our eyes on the prize!"

Steve Sanders, Baltimore, Maryland

¹ For this quote and further sources and information see Joshua Rothenberg, "Jewish Religion in the Soviet Union" in *The Jews in Soviet Russia Since 1917*, edited by Lionel Kochan (Oxford: 1972) pp. 159 - 188

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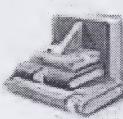
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Book Review: *Hitler's Jewish Soldiers* by Bryan Mark Rigg



Published by University of Kansas Press, ISBN 0-7006-1178-9, Kansas 2002, Hardback, 433pp.

Available from University Press of Kansas, 2501 W.

15th Street, Lawrence, KS 66049, USA for \$30.00, or online at www.amazon.com

This book tells a fascinating story about a troubled time in European history and the intricate web of ironies that it created.

The facts it introduces will leave the reader saying, "My, I didn't know anything about this." However, what the author wishes us to make of these truly astonishing facts is left largely unsaid.

To many students of history the National Socialist government of Germany in the years of 1933 to 1945 was undiluted evil. To a small number of the politically incorrect it is seen in somewhat different fashion, varying from those who judge it in a very positive fashion to others who see positive aspects to it but are not blind to its flaws and excesses. However, until now, nearly all assumed that it was a government with rigidly consistent policies.

This last assumption will be dispelled by Bryan Mark Rigg's *Hitler's Jewish Soldiers*. Therein we discover that, for all the elaborate minutiae of National Socialism's policies on Jews, exceptions were regularly made in, of all places, the armed forces.

The rule in the Third Reich, as set forth in the 1935 Nuremberg Laws, was that anyone with less than twenty five percent alien blood was legally an Aryan. This meant that to be considered Aryan, all of one's four grandparents had to be Aryan. NS Party and SS membership were subject to the stricter standards of having to prove Aryan ancestry back to 1800. SS officers had to prove this fact dating back to 1750.

This policy created a new category of mischlings or "mixed

breeds." Those who had two Jewish grandparents were known as "mischlinge, first degree" and those with one such grandparent were a "mischlinge, second degree."

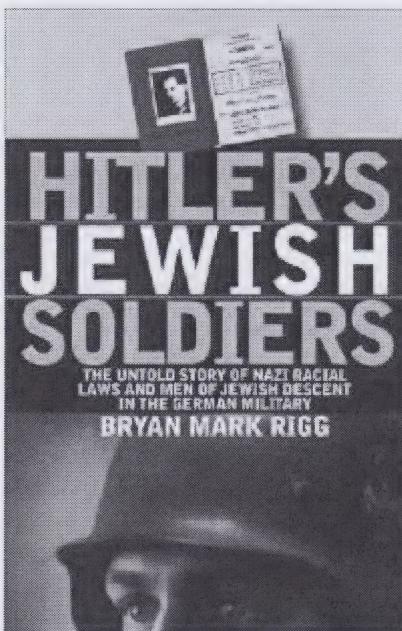
These mischlings were subject to varying degrees of exclusion in German society. According to German census figures issued in May of 1939 there were over one hundred and fifteen thousand mischlinge. However, these figures, Rigg shows, were based on data collected some years before. It did not include large numbers in the Saar, Rhineland, Austria, the Sudeten and other areas later added to the Reich. Rigg estimates the final number to have been about one hundred and fifty thousand.

The book's research has uncovered that 1,574 mischlinge and 97 full Jews served in either the Wehrmacht, SS or Waffen SS. Interestingly he shows that they were killed and wounded in somewhat larger percentages than the average German soldier. His theory is that many of them were driven by a desire to prove either to themselves or others that they were loyal Germans. Of the above number, 163 were killed in combat, 279 received assorted Iron and German Cross decorations and fifteen received the Knight's Cross (Ritterkreuz) given to those performing an act "valorous and significant" in battle.

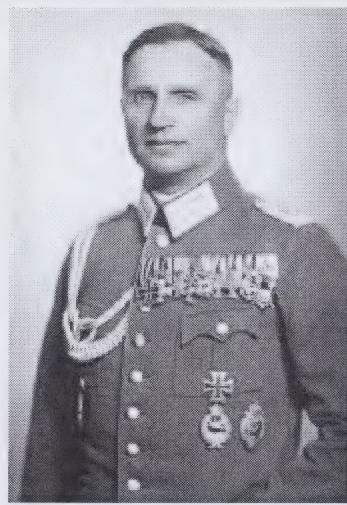
One of the internal, although unavoidable, contradictions in the policy on documenting one's Aryan identity was that the only source for substantiating one's claims were Church and synagogue records. These, of course, based their designation of Christian or Jew on a religious as opposed to racial affiliation that could be changed by conversion from one faith to the other. One of the effects of the Nuremberg Laws was that thousands of Germans whose parents or grandparents had converted to Christianity, practiced that faith and who saw themselves as completely German were now subject to the anti-Jewish legislation. These people were quite taken aback and suicides were not infrequent.

On April 7, 1933 all Jews, including mischlings were expelled from the civil service. A few weeks later this Arierparagraph was extended to the armed forces. At the beginning, those who had served in WW I were exempt from these rules. Eventually, though, even this exemption was withdrawn. Many Jewish veterans' organizations and Gentile ranking officers protested against these new policies. For these military men it was demoralizing to see often heroic and loyal Germans simply dismissed, even after long and illustrious careers.

Many dispensations were issued for individual mischlings, particularly in the navy and Luftwaffe. Hermann Goering in particular, as well as assorted generals were particularly keen to allow what they perceived as loyal mischlings to remain in the armed forces. In some cases, even full Jews were allowed to stay on in their positions. Hitler himself could occasionally grant dispensations to mischlings. Rigg documents that he spent much time dealing with these exemptions and was capable of issuing them to common soldiers. It was in the context of allowing full and partial Jews to remain in the armed force that Goering made his famous comment, "I will decide who is a Jew." And, as Rigg documents, many commanding officers simply turned a blind eye to full and partial Jews in their midst if the latter had proven himself a worthy soldier. The question is why was this policy so haphazardly enforced?



'Half-Jew' and Field-Marshal Erhard Milch (left) with General Wolfram von Richthofen. Hitler declared Milch Aryan. He was awarded the Ritterkreuz for his performance during the campaign in Norway in 1940.



Left, "half-Jew" Werner Goldberg, who was blond and blue-eyed, used by a German propaganda newspaper for its title page - its caption: "The ideal German Soldier."; centre, "Half-Jew" and later Luftwaffe General Helmut Wilberg; Hitler declared him Aryan in 1935. (Military awards: Hohenzollern's Knight's Cross with Swords, EKI, EKII.); right, "Half-Jew" Colonel Walter H. Hollaender, decorated with the Ritterkreuz and German-Cross in Gold; he received Hitler's *Deutschblütigkeitserklärung*. (Military awards: Ritterkreuz, German-Cross in Gold, EKI, EKII, and Close Combat Badge.)

Perhaps, despite the claims of National Socialist philosophers and scientists, many in the government and military didn't see the racial question as one of simple genetics. It wasn't all Jews or at least it wasn't every person who had a bit of Jewish blood that represented a threat to Europe.

However, what does emerge from the litany of exceptions, as well as from Hitler's attempt to treat Jews who served Germany honorably in the First World War or who had mixed blood with a somewhat more lenient standard (at least initially) and the effort, as Rigg describes it, by Wehrmacht personnel and officers to help the mischlings, is that there was a recognition within the hierarchy of the Reich that the Jewish question admitted of exceptions and that the ethical thing was to view those exceptions differently than the norm.

For anti-Semites, who see Jewishness as simply a matter of genetic determinism, this book may be upsetting. However, life is lived on the pitch of reality and not the broadcast booth of serene detachment. It is far easier for those who view from a distance life's struggles to maintain absolute ideological purity than it is for those who must often deal with ambiguous and morally confusing situations.

Furthermore, it may well be that even those who believe in absolute racial determinism will have to view those of limited alien blood as subject to case by case analysis. The pictures of many mischlings in this book show them to be, by and large, utterly devoid of the physical traits commonly seen as Jewish.

The Left has made much of the fact that at this point in history "there are no pure races." This is probably true in an absolute sense. Surely within the larger racial families there has been much intermarriage. Some southern Europeans clearly show the effects of living in proximity to North Africa over the centuries. Jews by allowing for converts and viewing anyone born of a Jewish mother as Jewish are also far from pure. Sephardic Jews, those of Mediterranean lands and the Middle East, have the racial characteristics of their Arabic neighbors. They are all dark skinned and have black hair. On the other hand, European Jews are frequently found with brown and even blond or red hair, clear evidence of much intermingling throughout time.

What the Left doesn't realize or refuses to realize is that, although there are racial mixtures which create cloudy situations, this does not mean that race, on the whole, is not a vital factor in

human affairs or that a rational state or social policy would not take it very much into account. In other words, granting that Frenchmen and Northern African Arabs at times lived together and, even intermarried, this does not mean that for the overwhelming majority of Arabs and Frenchmen there are not vast racial and cultural differences that have been ignored over recent decades thereby utterly changing the quality of life in that country and threatening the safety and survival of its indigenous citizens.

So too with this book we must be careful to not misunderstand its meaning for the racialist cause. Recent issues of *Heritage and Destiny* have featured debates concerning the extent and parameters of the Jewish question. It is vitally important that those discussions be accurate about both the past and the present of this question.

In summing up his own work, Rigg writes, "This book offers several historical insights. It reminds many that the Third Reich cannot be understood in terms of black and white. Not everyone who wore a uniform with a swastika was a Nazi, as we use that term today. Not everyone who had Jewish ancestry was a victim of the death camps. Not every German officer was a pure Aryan, and not every Aryan officer was a rabid anti-Semite."

Rigg goes on to conclude that, "The Mischlinge's experience clearly demonstrates the complexity of life in the Third Reich. Nazi policy towards them was a maze of confusion and contradictions, which reflected the regimes uncertainty about how to deal with Germans of partial Jewish descent."

The book ends on a bizarre note, as if the author felt compelled to shield himself at the last minute. He writes, "Since Hitler spent so much time on the Mischlinge, one wonders how much more time he must have spent planning the destruction of the Jews."

And, then, totally out of the blue, "Hitler ordered the Holocaust and oversaw its implementation, though no written directive ordering the extermination of the Jews has been found to date."

It is via passages like this, sprinkled throughout the book, that Rigg hopes his message that demonological preconceptions are not the best way to study the Third Reich will be shielded from Big Brother's wrath. He may be in for some surprises!

Reviewed by Joe Anderson, Los Angeles, California

White Nationalism and the Irish Question

H&D Debate

It's good to see some Irish Americans coming around and finally realizing what Sinn Fein/IRA actually are. For years now H&D has played a major role in educating the Americans that the IRA and other Irish Republican groups are not Nationalists or even racialists, but just sectarian Marxists who are hell bent on turning Ulster and Eire into a Thirty Two County Marxist State.

Sadly Republicans are not the only ones who are pro-multiracial. On the 'Loyalist' side both main political parties, the Democratic Unionist Party (DUP) and the Ulster Unionist Party (UUP) are very multi-racialist, and have condemned white people for defending their areas against the third world invasion. At a recent 'ant-racist' rally in Belfast city center, the political representatives of the UDA and the UVF stood shoulder to shoulder with Sinn Fein and Irish Republican Socialist Party (IRSP) members and have openly spoken out against pro-white groups like the WNP and BNP who have groups in Ulster.

For years Racial Nationalists throughout Great Britain have supported groups like the UDA and UVF because they were fighting the Marxist IRA and defending their families, culture and identity. But who will defend Ulster from an even greater threat once our small nation is flooded with thousands of Third Worlders and our own folk become second class citizens? We just have to look at England or even closer to Eire, to see the way the immigrants have taken over large areas of those countries.

Maybe it's about time that racial nationalists on the mainland thought before they gave any more support to the UDA or UVF as its plain to see that they are not racialists, or even patriotic, they are only interested in their criminal empires that they have created and whatever funding they can get off the British and Irish Governments to keep them supporting the failed "Good Friday Agreement".

Paul Wallace, Coleraine, County Londonderry, Ulster



All good Protestants together -
Rev. Ian Paisley with future DUP voters?

In one sense the Irish question is a simple one for British racial nationalists. Ulster is part of the United Kingdom - and the latest demographic trends (contradicting earlier predictions) suggest that there will be a majority in favour of the Union for the foreseeable future.

This is a fact worth emphasising, since some racial nationalists in Europe and America seem unaware of the fact that majority opinion in the province is and always has been pro-Union (this majority includes around 10% of the Catholic population).

On the other hand, the struggle for white racial survival is of such paramount importance that we cannot afford to be distracted by sectarian bigotry. We can have no truck with the Paisleyite viewpoint that sets an African Protestant above a white Catholic, nor with the likes of Johnny Adair, who proudly dresses his dog in a Zionist flag while peddling drugs to white Ulstermen.

We have no problem with our Irish or Irish-American brothers in the movement, provided they can respect the territorial integrity of the United Kingdom.

There remains the practical problem of relationships with the various paramilitary groups in Ulster. We all accept that a state of civil war (alternating with periods of armed standoff) between different groups of white people is a disastrous situation. Yet it has existed now for thirty five years and cannot simply be wished away.

If racial nationalists are to operate in Ulster we must be clear as to who our friends and enemies are.

The IRA and its political wing Sinn Fein are explicitly committed to a multiracial Ireland, and have repeatedly expressed solidarity with Jesse Jackson and black power groups in the USA, the PLO and Nelson Mandela and his Marxist, anti-white ANC.

The various IRA splinter groups are even more closely tied to a far left agenda. As with the IRA, their supporters in mainland Britain have been active since the 1970s in violent anti-fascist gangs such as Red Action (see my book review of *No Retreat* in issue 15).

The UVF leadership (and especially its political wing the PUP) has also supported multiracialism while attempting to carve out a political position to the left of New Labour. At grassroots level, however, some UVF units are sympathetic to racial nationalism.

The UDA's political allies in the UPRG have also issued multiracialist statements, but there is significant backing for racial nationalism at senior levels in the UDA, particularly in certain counties.

For mainland racial nationalists to shun anyone remotely connected with paramilitaries would mean cutting ourselves off from the political reality of Ulster. It would also mean abandoning our white brothers who now find themselves in the frontline against alien invasion - treating them as pariahs solely because they defended themselves against an earlier threat from Marxist terrorists. We will not countenance such a betrayal.

Peter Rushmore, Manchester, England

Letters From Readers

Sir – Some serious research has gone into the book review of *No Retreat* by Dave Hann and Steve Tilzey. However, I believe that the ‘criminal underworld’ links could have been even more discussed. Peter Rushmore was right to link them with pro-IRA groups in the Manchester area. There was a strong linkage with pro-IRA groups in the Liverpool area too. I haven’t read the entire book yet, but I was involved with some of the accounts that Peter mentions in his book review. One thing I can say is that, there never was any chandelier in the Brunswick pub in Rochdale. The ‘glass’ was what a BNP supporter was throwing from his vantage point stood on the bar, at the large number of reds who invaded the pub. I knew the landlord from that time very well. Janet Appleyard was actually serving behind the bar when all the reds forced their way into the pub, and they didn’t even recognise her! The reds did notice that Skrewdriver records were on the jukebox, and the chant went up “off the wall!” They didn’t. But the landlord John was mighty relieved when after drinking about 3 pints of beer between about 200 plus of them, they heard we were in another part of the town. So off they went, to the Lord Nelson pub on Milnrow Road, in the town centre. Another major ‘off’ occurred at this pub. The riot police just sat in their vans and allowed the pub to get attacked, with bricks and bottles. All the windows were smashed, these brave chappies then arrested the pub landlord! They thought he was one of us! Only when they realised how stupid they, the police now looked, they released him. We had a BBC GMR radio outside broadcast team with us reporting live. That day over 1,000 reds descended on Rochdale town centre as it was the first major mobilisation of the ANL since the late 1970’s. Having read the book, I assume, surely the police should be ‘feeling the collars’ of the authors here. I also remember ex-Manchester BNP organiser Allan Payne, who was recognised by the ‘Manchester reds’, who set about him mob-handed with an iron bar. Only swift police intervention saved Allan from more serious injury that day at the Mayfield pub, Albert Royds Street. Allan was in advanced years even then!

Yours Sincerely,
Paul Bailey, Preston, Lancashire

Sir - While in the mall recently the girls (Lynx and Lamb) and I sat down pretty disheartened by the many non-American faces that we had observed. Lamb said she was sick to her stomach and that I wouldn’t have to buy her that pretzel anymore. Well just as a particularly pretty American girl walked by holding the hand of a particularly ugly god-knows-what I noticed two young men in their late teens also take notice as the couple crossed their path. They looked at each other and showed just the slightest distaste. That was all I needed. I handed them one of the stickers that *Resistance* sells. Well tonight we went to see the *Lord of the Rings* movie and afterward as we were going toward the parking lot I saw two young guys with their girlfriends and offered them some stickers. They said “We already got some of these from the mall,” then proceeded to tell me that they were ordering some Skrewdriver music from our website! They were the same guys from the mall that had made the face at the odd couple! I remembered after we had gotten back to the car. This goes to show you that handing out stickers can have a very positive effect and result. I usually tell the kids when I give them the stickers that it is Pro-White music which I figure will either make them throw it back at me or be more interested to check out our website. Most of the kids say “cool” when we give them the stickers and tell them what type of music it is. Especially when Lynx and Lamb give them out to the 13-15 year old boy crowd!

Fourteen Words,
April Gaede, Bakersfield, California

Sir - Well done on another excellent issue of your magazine, I really enjoyed number 15. I was however saddened to hear that Gareth Hurley and the ITP crowd have been attacking you and Peter. I did class Gareth Hurley as both a friend and comrade but his immature outburst(s) about this shows his desperation. I remember when Ian Stuart had to be held back from battering him after he turned up at a gig once. Hurley



had been slagging Ian Stuart off in his *Welsh Leak* fanzine previously when Ian had left the NF to form Blood and Honour. He thought Ian had forgotten but no such luck. If stewards hadn’t prevented Ian from getting to him Hurley would have been in serious trouble. When Ian died Hurley’s *Final Conflict* magazine was full of glowing tributes to him, and he found lots of Skrewdriver merchandise for people to buy from him.

Yours for the Cause
P.J. Cardiff, South Wales

Editor’s Note: We have no problem with most ITP members, many of whom are H&D subscribers. However it may be that Hurley is just being used by ITP leader Derek Holland, who issued some very nasty attacks on Dr. Pierce and National Alliance a few years ago.

Sir - The story concerning the links between the UKIP and BNP, is really big news! Some time back, Norman Tebbit wrote in *The Spectator* that he believed two leading UKIP people to be MI5 agents. They were never named however. I believe that what Tebbit said was an understatement. I believe UKIP to have been, from the very beginning, a state operation - designed to take the steam out of the anti-EU backlash and direct it along ineffective channels. You may recall that it was founded over a decade ago by a liberal academic called Dr. Alan Sked. There was a row in 1997 when that TV programme exposed BNP infiltration of the party - which in fact was much ado about nothing; it only involved one person, Birmingham BNP member Mark Deavin, whom I suspect was also MI5. UKIP has received the support, at odd times, of mainstream journalists including Gary Bushell, Christopher Booker, Andrew Alexander and Simon Heffer. Its leaders have always come down heavily on anyone who wanted to raise the race issue. Griffin has been crowing that former UKIP people have been coming over to the BNP in large numbers. I know one or two of them. They are starry-eyed Griffinites down to the last man and woman (surprise, surprise). Griffin’s policy has been to give preference to them in the selection of Euro candidates - a policy that in one area I know (Essex) has caused a great deal of local discontent because the man was chosen over the head of a much senior, and far more politically reliable, BNP man. I have met the candidate. He is youngish and a very pleasant fellow but a complete political infant. Needless to say, he is a firm Griffin supporter. There is something extremely fishy going on here, and in a way the news about Brayshaw, if true, fits like a piece perfectly into the jigsaw puzzle. It could well be that there has been massive infiltration by UKIP people into the BNP. Supposing they ‘out’ themselves and cross over back to UKIP just before the elections, that could completely derail the BNP’s Euro Election campaign (which anyway I have been against from the start). Regarding JB himself, I have always been convinced he was not one of us. If he is also UKIP there would be a certain logic in that. Readers with good memories should also remember about the fuss when it broke that Andrew Carmichael of the National Democrats (formerly NF) was also involved with the Referendum Party and a paid state agent of MI5 at the same time! Similar ring to it?

Best Regards,
London BNP Organiser. Name/address withheld.



Sir – I happened to see on Fox News the other evening a story pertaining to child abuse of white children. The story reported that white children were forced to sit in the back of a classroom while black children sat in the front. This was to teach the white children what segregation was really like. However, while the white children sat in the back of the class they had to fold their arms and keep their heads down. Black children were then allowed to play with board games and have fun while white children couldn't look up. As this was occurring, black children preyed on the white children and taunted them by saying, "Your ancestors killed my granddaddy! You deserve to be punished!" These children were only nine and ten years old and the broadcasters interviewed a white mother and one of her children to confirm the story. The young, beautiful white child was still upset. She didn't know what she had done wrong nor understood why she was being punished. The white mother said, "When I called the school to complain they said - Miss, it is Black History month." The news report aired on *Hannity and Colmes* on Fox News, Friday February 6th. I have been unable to find anything on the net about it or in print. The school incident occurred in Nevada. If someone is able to find something, please give me the contact information to the school because I have one helluva letter to write and a phone call to make.

Yours Sincerely,

Martin Griffin, Austin, Texas



Sir – I am looking to buy any old copies of the former YNF magazine *Bulldog* of the late 70's and early 80's; the Welsh NF (Gaddafi faction) *Welsh Leak* and the NF (Flag faction) magazine *Vanguard* of the mid-late 80s. I am a serious researcher, who is writing a paper on the NF and its personalities from those eras. If you have any issues of these three publications for sale, please let me know which ones and how much you want for them. Please reply to the British *Heritage and Destiny* address and your letter will be forwarded onto me and in all probability I will buy them.

Yours Sincerely,

Dr. Gary Sneath, Fulham, London



Sir - I thought the latest issue of H&D was particularly good. The lead editorial was very positive (which is always good). Excellent reviews of the *White Flight* book, Ulster Scots CD and the *Master and Commander* movie (which I also liked). Then the Duke piece (very good). The histories of the Know Nothings and British Israel (not my cup of tea but it is part of "movement mosaic" I guess). The *No Retreat* book review was guesome but important of course Steve Saunders response to the letters topped it all off. The quality is steadily going up and it serves as a forum for all manner of white nationalist debate. It should hopefully stay that way and not become attached to any particular group.

All the best.

Robert M. Stuart, Jacksonville, Florida



Sir - It was a real pleasure meeting and spending time with *Heritage and Destiny*'s assistant editor Peter Rushmore at the *American Renaissance* Conference in Virginia in February. You sent a great person to represent the 'Radical Voice of White Nationalism.' Apart from Peter we met people we know from the CofCC and the former AF-BNP and socialized with them on the Friday evening before the main conference. We sat in the hotel lobby and had dinner from the grill and enjoyed a jolly conversation over beer. We also had Ralph Raines at our table. We hope Peter enjoyed all aspects of the Conference and will come to America again soon. We really liked the pins I bought from Peter, especially the combination Confederate battle flag/Scotch-Irish Flag pin. We sure did miss you! We hope to meet you sometime again in the future, when you are able to visit the USA.

Best Wishes,

Millie and Sidney Secular, Silver Spring, Maryland



Sir – I have just returned from a visit to Germany. German culture as we know it is on the verge of extinction. This once great country, this once mighty nation, is destroying itself through racial assimilation. Germany has descended

into a cesspool of racial muck and mire of its own making. German teenagers are obsessed with Black American culture; they dress like black rappers, wearing loose, baggy clothes and caps backward; and always, black rap music blaring everywhere; I think I must be in some other country, that I must have magically been transported to another land! And worst, German parents who tell me that they would have no objection to their children marrying someone from another race. "We are all human beings, we are all the same people", they crackle. And they are sincere in their stupidity.

Yours Truly,

Frank Abbot Sweeney, Garden City, Idaho



Sir – On behalf of the Nationalist Party of Canada Leader Don Andrews I thank you for issue 15 of *Heritage and Destiny*. We will be placing you on our special mailing list to receive our activity reports, updates and important articles of interest. With your permission, we wish to link your website with our own and we invite British comrades to be kept up to date with our activities anytime at – www.natparty.com With Racial Greetings from Mr. Andrews, myself and the NPC Executive, **Robert Mlodzinski-Smith, Secretary – Nationalist Party of Canada. 300 Coxwell Avenue, Box 3037, Toronto, Ontario, Canada, M4L 2A0**



Sir - I would like it to be known that I am no longer involved in active politics. If you do receive any more letters with my name attached they are not from me. I am busy getting well and doing an advanced course in Computer Programming at College which now takes up most of my time.

Thankyou.

Eddy Morrison, Leeds, Yorkshire.

Editor's Note: We are glad to hear that Mr. Morrison is getting well and we wish him a speedy recovery and every success with his new life outside of politics. Some readers will have heard the smear stories from Gareth Hurley and the ITP that Mr. Morrison was 'thrown out' of the WNP, which he formed in 2002. We are pleased that he has put the record straight here.



Sir- In issue 14 of *Heritage and Destiny* Steve Sanders states that 90% of Jews are in total ignorance of Talmudic teachings as these teachings are only binding on Orthodox Jews. While it is true that most Jews are not Talmudic scholars those that occupy a leadership position in World Jewry have had their fundamental world view shaped to a great extent by Talmudic ideology as the ideology embodied in it was at its inception and remains today the basis of today's Rabbinic Judaism. All forms of normative Judaism (ie. Rabbinic Judaism, the Judaism of the dual Torah) consider the Talmud of Babylonia to be authoritative to some degree. That is what separates them from what they consider to be heretical systems such as Karaism. Those that consider themselves Jews and therefore identify with this entity are to a greater or lesser degree, knowingly or unknowingly, aiding and abetting this enterprise. Best Wishes

Ed Novak, New York, New York



CD Review: *Thirst for Conquest* – Rebel Hell

Produced by Panzerfaust Records, Minnesota, USA, 13 tracks, Available for \$14.00 (UK & USA-post-paid) from Panzerfaust Records, PO Box 188, Newport, MN 55055 USA or online from www.panzerfaust.com

The Confederate battle flag is being flown up north in the Yankee state of Michigan, by a veteran rock band – formally known as Liberty 37 – but now renamed Rebel Hell.

The origins of Rebel Hell are in the late band Liberty 37 (whose name came from the Western called 'China 9, Liberty 37' - the title comes from a signpost outside the town where the movie took place that indicated the distance to two nearby towns. Colonel Slanders - the bands lead singer and spokesmen said, "I had the notion that we were "a distance" from reaching our Liberty, so I submitted it to the rest of the guys and they liked it"). Liberty 37 got started at the beginning of the Clintonista era in 1992. It was a good time to get that type of band going: pro-gun rallies happening everywhere, militias, a lot of people on the right repelled by the Republicans' weak-kneed response to most of what was happening to America.

Liberty 37 put out an EP and a couple of full-length CDs that got a pretty good response. Unfortunately, the 'Gun Rights/Patriot' movement lost steam and so did the band. At the end of 1997 the band folded.

After a couple of years off, the band reformed as Rebel Hell. Colonel Slanders said he liked the idea of using the Confederate battle flag as a rallying emblem, and the name was a good way to incorporate the flag into their logo. "We can identify with the rebellious spirit of the Confederacy embodied. Of course, it's a bit provocative, and there's nothing wrong with provoking people, especially the whiny, ass-kissing lefties around here."

Rebel Hell got a lot of support from the Hammer skins in lower Michigan, as well as Shawn from Max Resist, who was enormously helpful in spreading the word and supporting them at gigs. As was Ed from Bound For Glory, who helped them get their first CD produced.

The first full-length CD – *Here Today... Hell Tomorrow* - they produced was heavy, fast and furious, musically, like a cross between 80's English Hardcore (like GGH, English Dogs and Discharge, sans the left-wing pabulum) and good Metal (like Motorhead or Sacrilege), with solid right-wing lyrics.

The current band line-up is: Colonel Slanders – Vox; Bill – Bass; Ed – Guitar; Todd – Guitar; and Brian – Drums:

Their new CD – *Thirst For Conquest* – was first going to be called - *A Good Day to Die* – however a last minute change of heart brought the name change.

The CD starts off with an interesting speech from General George Patton, who claimed that nobody ever won a war by dying for his country, they won it by making some other dumb bastard die for his country!

Most of the tracks starting with the first one **Thirst For Conquest**; which is also the title track are very fast and loud. **Enemy at the Gates**; is about mass immigration into America. **Destruction... And Then Some**; is one of the many war songs. As is **We Kill, You Die**; **Iron Coffin**; is about a German Panzer battalion. Violence is in **Style**; is a pro-gun song. As is **To the Gun; Blood, Guts and War**; which is my favorite is another war song and **Cut 'em Down (so we can hang 'em again)**; is as you may guess about hanging! My girlfriend's favorite is **From My Cold, Dead Fingers**; which is another pro-gun song. Too many **laws (too many lawyers)**; made me

think of Willis Carto and his Jewish lawyer Mark Lane! **Walk Like A God** is all about being proud to be a Nationalist. **Off With Their Heads**; is not a song about the French Royal family, its about the coming American revolution and the violence that goes with it. **Ain't No Feeble Bastard**; was originally recorded by Discharge, but Rebel Hell make it sound even better. The CD ends how it started with yet another loud and fast track - **War Cry**; which has a very interesting and meaningful chorus - *Never surrender what's ours by design, lead with the fist and open some eyes, stand and deliver what's ours by design, never surrender our sacred war cry*.

Many people in the existing Nationalist music scene probably have never hear of Rebel Hell, but their name is getting better known and their getting popular outside of their home base - Michigan. Colonel Slanders says, "We're a relatively new band and we don't get out much. Really, we're a bunch of old men with families and responsibilities, so we're not as active as we should be because we've got no time. Hopefully, the release of our CD on Panzerfaust will generate a good buzz about us and things will change."

Well for a 'bunch of old men with families' they sure do rock! I would guess that for many H&D readers Rebel Hell and their type of loud, fast rock music will not be their 'cup of tea'. However if your 'into' this type of music - you'll love it! And for only \$14.00 (post-paid even to the UK) I can only recommend it.

Reviewed by Jamie Richards, Moorefield, West Virginia



Michigan based Nationalist rock band -Rebel Hell - a bunch of old men with families?